

# Hawaiian Church Chronicle

*"For Christ and His Church"*

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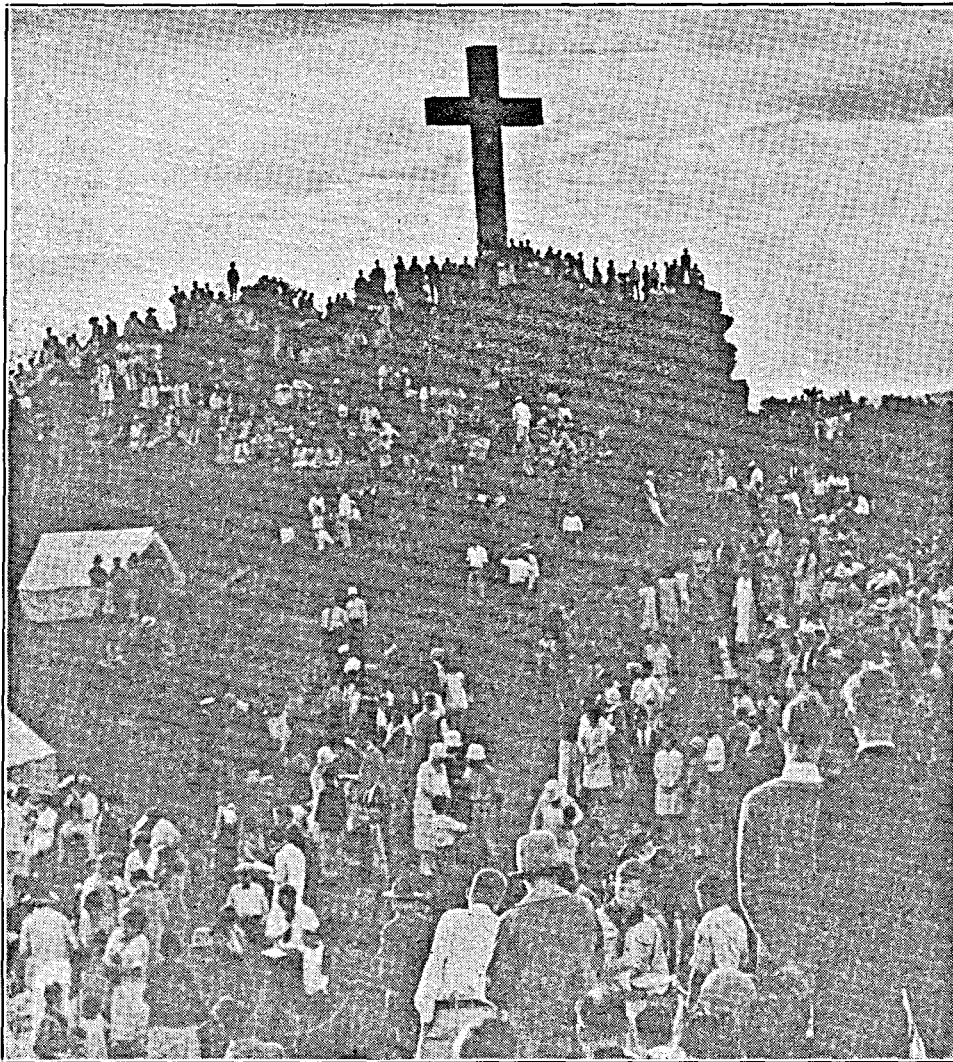
THE RT. REV. S. HARRINGTON LITTELL, S.T.D., *Editor*

THE RT. REV. HENRY B. RESTARICK, D.D., *Associate Editor*.

VOL. XXII.

HONOLULU, HAWAII, MARCH, 1932

No. 1



The Cross on Punchbowl Hill, erected each year toward the end of Holy Week.  
Early on Easter Morning Crowds climb the Hill for a Sunrise Service.

### CLERGY LIST—MISSIONARY DISTRICT OF HONOLULU

- THE RT. REV. S. HARRINGTON LITTELL,  
S.T.D., Bishop's House, Emma  
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- THE RT. REV. HENRY B. RESTARICK, Re-  
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- THE REV. Y. SANG MARK, St. Peter's  
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subject."

# Hawaiian Church Chronicle

Devoted to the interests of the Missionary District of Honolulu

VOL. XXII.

HONOLULU, HAWAII, MARCH, 1932

No. 1

## Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle

March, 1932

THE RT. REV. S. HARRINGTON LITTELL, S.T.D.  
Editor

THE RT. REV. H. B. RESTARICK  
Associate Editor

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### CALENDAR

March 6—4th Sunday in Lent  
March 13—5th Sunday in Lent (Passion)  
March 20—Palm Sunday  
March 21—Monday before Easter  
March 22—Tuesday before Easter  
March 23—Wednesday before Easter  
March 24—Maundy Thursday  
March 25—Good Friday (\*)  
March 26—Easter Even  
March 27—Easter Day  
March 28—Easter Monday  
March 29—Easter Tuesday

(\*) The Annunciation is transferred from March 25 to April 4.

### NOTES

T. J. Hollander, the Business Manager of the Chronicle, reports that since January 20, he has received in gifts and subscriptions sufficient to pay the printer for the January issue, \$140.39.

Among the notes which accompanied gifts toward the support of the Chronicle last month was one from Yonkers, New York, as follows:

Dear Chronicle:  
Please find enclosed check of \$10 for a year's subscription. We look forward to your arrival each month and are thrilled when you come. You spread about a good deal more pleasure than you realize. More power to you!

Sincerely,

One of your Admirers and Boosters.

A friend in Honolulu sends \$10 and writes: "I value the paper so highly that I will make another small gift later in the year if necessary."

## THE CROSS ON PUNCHBOWL AND THE EASTER MORNING SUNRISE SERVICE

Some of those who read this will remember Johnny Martin through whose efforts the Sunrise Service on Punchbowl, on Easter morning, was inaugurated.

Johnny Martin, as he was familiarly known, was an Englishman who made his living as a house painter. He was a man without much education and by his speech one would say he was a cockney. Be that as it may, he was a humble and sincere Christian who in his spare time sought to bring men to Christ.

On Sundays he, with friends who could sing, went to the prison and held service for those confined there. He could talk to the prisoners in language they could understand, telling them in simple words the "Old, old story of Jesus and His love."

Every one, whatever his belief respected Martin for he was thoroughly good and practiced what he preached. He had not much of this world's goods but he had the love of God in his heart, and from its fullness he gave to others what he had. Walter G. Smith, the brilliant editor of the *Advertiser* sometimes wrote humorous stories in cockney dialect about Martin, but what he wrote was just fun and never expressed anything but good will. The writer knows that Mr. Smith had an admiration and an affection for Martin for he often spoke of it.

When Martin learned of Easter sunrise services in California, he agitated the idea of having one on Punchbowl and many people joined with him in carrying out his suggestion. Every year during his life, and each succeeding year since his death, a large cross has been erected during Holy Week on Punchbowl Hill, which overlooks Honolulu, and at night the cross is illuminated by powerful searchlights, kindly operated by the Army or Navy, and it presents a fine and beautiful spectacle. It brings to the mind of thousands of people, the great lesson of the Week.

Early on Easter morning crowds commence to climb the hill and others go in automobiles by the circuitous road. At the Cross a service is held, hymns are sung, prayer is offered and an address is delivered. In this way the meaning of Easter is brought home to many who

would otherwise know little about its wonderful message of love and life, and besides the memory of a humble and devoted man is kept green.

While Martin was not a member of the Episcopal Church, he was quite a regular attendant at St. Andrew's Cathedral on Sunday evenings, and the writer remembers him as a friend for whom he had both respect and affection. May light shine upon him and may he go on progressing in love and service in Paradise.



### LENT

Eastern Church papers report that Lent is not so strictly observed as it was some years ago. Some say that while forty days of preparation were suitable for Orientals or people of an age where there was not such a rush as there is now, yet it is too long for this generation.

It is certain that the fast of 40 days in preparation for Easter has not the sanction of primitive custom. Originally it was of 40 hours duration. Later the number of days varied in different dioceses and provinces, until in the fifth century 40 days became the accepted rule. There was, however, great difference in the way Lent was observed, and some bishops, like St. Chrysostom, insist on the value of alms giving and good works and recommend abstinence in diet but does not enforce it.

In 1902 when the writer came here he found that little attention was paid to Lent until Holy Week. He asked Canon Mackintosh about it and he said that the people would observe Holy Week, but they could not be induced to come to extra services during 40 days. Coming from a parish where Lent had been strictly observed, both by the giving up of public amusements and the attendance on special services, he could not understand the conditions. Special services and sermons on Sunday evenings were instituted and well attended and on some years Wednesday evening services with special addresses drew good congregations.

One thing which he missed was that the Roman Catholic Bishop did not issue Lenten regulations for his people. Enquiry of a priest revealed the fact that as a mission the Roman Catholics were in a way exempt from strict Lenten

observance. The natives, who for years constituted nearly all its membership, had a diet of poi and fish and no change could be ordered.

In churches on the mainland there have been for years special preachers for Sundays and noon-day services in some central church or hall. This has also been tried here. Now, in most places, attention is given to instruction in Church doctrine, Church history, and the missionary work of the Church. These have been attended largely by women.

This year at the Cathedral on Thursday mornings Mrs. Littell conducts a Mission Study class. Fridays are kept as days of intercession in the Cathedral. All day sewing meetings are held on Fridays in the Davies Memorial Hall. At 4:00 p. m. the children's service will be held. This service for thirty years has been well attended.

On March 13, Passion Sunday, Maunder's "Penitence, Pardon and Peace" will be sung at 7:30 p. m. On Palm Sunday, Maunder's "Olivet to Calvary", will be sung, and on Maundy Thursday Stainer's "Crucifixion."

At St. Clement's every week day, except Saturday, a short service is held at 4:30 p. m. at which the Rector gives a series of addresses on the life of our Lord. The services last just half an hour and they have been better attended than was thought possible.

Our other churches have special services suitable to their congregations.

One way to improve the opportunities of Lent is to read some instructive book. To this end the library, which the Bishop is accumulating, and of which Mrs. Helen Short is the librarian, is doing much in getting people to read books on the teachings and history of the Church. The books are in the Bishop's office.

Lent certainly offers opportunity to any one who wishes to discipline himself in some special way, or who desires to deepen his spiritual life. The Bishop's pastoral letter and the letters issued by the clergy give directions as to what may be done by those who really wish to draw nearer to their Lord and Saviour and to know the comfort and strengthening power of the Holy Spirit. Each individual should use the remaining days of Lent with some purpose of spiritual advance in view.

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## EMERGENCY LETTER FROM THE BISHOP

My dear Fellow Workers:

I have received the following cablegram from the National Council of the Church in New York:

*Financial conditions compel Council regretfully reduce every salary, and allowances all kinds ten percent this year effective January first. Besides twenty-three hundred must be cut from nonsalary items. Cable fifty words how reductions will affect your work for use Church papers.*

Wood.

Under date of February 2nd, Dr. Wood writes an explanation of this message as follows:

"The Church in the United States is facing a condition in its missionary finance which seems to be without parallel.

"The payments received from dioceses on account of their quotas for 1931 are about \$200,000 short of the amount the dioceses agreed to give during the year.

"The amounts which the dioceses expect to give on account of their quotas for 1932 total about \$900,000 less than the quotas assigned by the General Convention and accepted by the dioceses.

"This means that the National Council enters the year 1932 facing a total deficit of \$1,100,000.

"This situation as you can readily see makes serious reductions in the 1932 appropriations inevitable. It is impossible to say in advance of the meeting of the National Council on February 3rd exactly what the reductions will be.

"One of the steps recommended is a reduction of 10% in all salaries at the Church Missions House and in all mission fields, at home and abroad, including the salaries of both foreign and native workers.

"I am giving you this information on behalf of the committee that has been endeavoring to balance the budget for 1932. The committee is confident that you will desire to accept the same personal reduction in salary as the members of your staff.

"It is impossible to express the

regret I feel in sending you this information. I can only say that earnest efforts will be made to retrieve the situation, and, we hope, make possible the payment in 1933 of all missionary salaries at the same rate as during 1931."

On February 18th, I replied to Dr. Wood:

"On returning this morning from a visit to two of the other islands, I found your cablegram urging an immediate reply in regard to the effect which the reductions on this year's budget will have upon us. I am cabling you as follows:

*'Just returned from Molokai, Maui. No solution reached yet regarding methods of facing the financial reductions. Some salaries already at rock bottom cannot be cut. The weight of making up the amounts cut below living wage falls upon the Bishop.'*

"I shall get in touch with the Council of advice, Mr. Tenney Peck, Mr. Hollander, and others as soon as possible, and we will try to devise some way of meeting the situation. I know how fearfully the responsibility of sending such a message to the Missionary Districts has weighed down you and others of the National Council. We shall do our best at this end of the line, but are not anticipating a simple solution to the difficult problem."

In accordance with the above instructions, Mr. L. Tenney Peck, the Bishop's Bursar, and other treasurers, are sending out the salary checks this month with a

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reduction of 20%, (10% for January and 10% for February). After February the reduction will be 10% each month for the balance of the year.

There are some instances where adjustments must be made. I have asked Mr. Peck and Mr. Hollander, the Diocesan Treasurer, to act with me in dealing with any claims for special consideration which may properly be submitted. Seeing that some of the salaries simply cannot be reduced, I propose to open a special "Diocesan Maintenance Fund" from which shall be made up, (first), the 10% cut in such salaries as are already on the minimum living level, and, (second), such features of the work which would be crippled by the reduction of \$2,300.00 "from non-salary items." This Fund might well receive (1) gifts from such members of the staff of this District whose salaries are raised in full or in part by congregations in the Islands, and are not, therefore, affected as greatly as other salaries by the 10% reduction; (2) offerings to be taken at church services or otherwise especially for the Fund; (3) miscellaneous contributions from individuals, organizations, etc.

The Treasurer of this diocesan emergency fund is Mr. T. J. Hollander, 222-B Emma Square, Honolulu, T. H.

It will not be easy for us to face this reduction, but we shall take our part cheerfully under the general conditions prevailing throughout the world and in doing this shall only be sharing the discipline and self-denial required of the majority of people on this planet these days. Let us work harder than ever so that the Kingdom of God may not suffer by the present retrenchment and let us pray for greater spiritual results in our work to counter balance the lessened material supplies available.

Faithfully your friend and Bishop,  
S. HARRINGTON LITTELL.  
Honolulu, St. Matthias Day, 1932.

### EXTRACTS FROM A LETTER FROM THE PRESIDING BISHOP

After three days of deliberation, the Council has reached the following decisions:

(1) To wipe out the deficit of 1931 by applying to that purpose the undesignated legacies of \$250,000 received in the same year.

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(2) To reduce the budget for 1932 by \$600,000 beginning with a drastic curtailment of central expenses and making a cut of ten per cent in all salaries, affecting three thousand in the Church Mission fields and more than one hundred at the Church Missions House.

(3) To authorize this reduced budget for only the first six months of 1932, asking the Church for an additional \$400,000 still needed to continue the work for the remaining six months even on a reduced basis.

Thus we refer to all of our Church people the question whether they will enable us to carry the work through to the end of the year, or compel us to abandon whole missionary areas.

The situation offers not only emergency, but great opportunity. I ask every loyal member of the church to seek full information concerning the program which will be presented elsewhere, to consider seriously the great issues at stake, and to take part in the effort which will be organized within each diocese for the restoration and adequate support of the Church's Mission at home and throughout the world.

May we not convert the present difficulty into a stimulus for a great advance? Shall we not take this occasion to restore morale, through service and sacrifice, in parish, diocese and mission field, using all the resources within our power to set forward the word of building the Kingdom of God? Such is my hope and prayer.

JAMES DE WOLF PERRY.  
New York, February 6, 1932.



### THE BICENTENNIAL ANNIVERSARY OF THE BIRTH OF GEORGE WASHINGTON

Conforming to the wish of the Commission appointed by Congress, and the resolutions of the General Convention and the Convocation of this Missionary District, our churches in the Islands on Sunday, February 21, observed the two hundredth anniversary of the birth of George Washington by appropriate services and sermons.

At the Cathedral, Dean Ault had pre-

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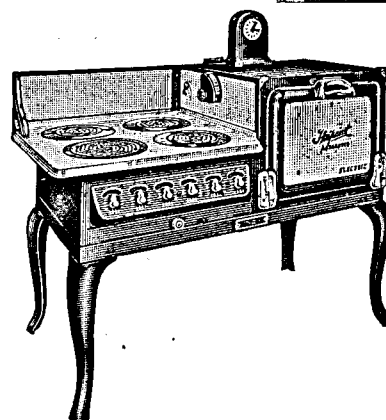
pared a service from the Prayer Book suitable for a National Memorial Day. The music was most impressive and finely rendered by the organ and the band of the 64th Coast Artillery (AA). The rendering of Handel's Largo was especially excellent. The Bishop preached on the religious life of Washington emphasizing his devotion to the services and teaching of the Episcopal Church of which Washington was a devout member. The whole was broadcasted to the edification and enjoyment of a multitude of listeners. The occasion was a notable one in every way.

It may be mentioned here that the National Council sent out a leaflet containing a service for February 21, and other days which the Church may observe in connection with the bicentennial. It did not reach Honolulu in time to be of general use but some of the psalms and hymns, and one of the lessons, were those used at the Cathedral. Some of the special prayers on the leaflet were excellent.

The lesson referred to was that taken from the book Ecclesiasticus, chapter 44, which begins "Let us now praise famous men." There is a general misunderstanding about the word Apocrypha. The Apocryphal books of the Old Testament are those which were not translated from the Hebrew, but from the Septuagint, or Greek Version. Our Church as Article VI has it "doth read (the books of the Apocrypha) for example of life and instruction of manners, but doth not apply them to establish any doctrine." The word apocryphal does not as here used, mean spurious, but of doubtful

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authority, and therefore uncanonical, that is they are not accepted by the Church as inspired, in the sense the canonical books are. Lessons from the Apocrypha are read in the Church on certain Holy Days, such as St. Luke's Day.

#### *At St. Clement's Church*

At St. Clement's Church the service as set forth by the National Council was used in entirety. It was most satisfactory. Instead of the Te Deum and Benedictus hymns taken from the hymnal were sung. Bishop Restarick preached on the subject "Washington, a Man of Faith." A large congregation was present. The first lesson was from Ecclesiasticus 44: vs 1-4, 7-12.

#### *At Other Points*

At the Church of the Epiphany an appropriate service was held and the Priest in charge, the Rev. Joseph C. Mason, preached on "Washington, the Churchman." The church was well filled by an attentive and appreciative congregation, who joined heartily in singing the National hymns.

Canon Kieb at St. Elizabeth's had a service and sermon suited to the congregation. As the young people are American citizens, the life of Washington was brought home to them as an ideal of civic devotion.

Such reports as we have from churches on the other Islands of the group all tell of services and addresses suitable to the occasion and interest shown by the people in the life of Washington as a great and good man, a sincere Christian, and a devoted member of the Episcopal Church.



#### WASHINGTON PROGRAM AT IOLANI SCHOOL

An interesting program commemorating the two hundredth anniversary of the birth of George Washington was presented at St. Alban's Chapel, Iolani School, Thursday morning, February 18.

The exercises began with morning prayer in the Chapel by the Rev. T. R. Hinckley, with the clergy of the staff, and Bishop Henry B. Restarick, special speaker for the occasion, in vestments. At the close of morning prayer the student body sang "America," and "America the Beautiful," and Albert Bader, a member of the senior class, sang a solo—"Father of the Land We Love" by Cohan. In brief talks two of the pupils of the school presented salient

points of Washington's character—John Monte emphasizing his great quality of leadership, and Kam Kau his influence as a churchman.

A large picture of Washington presented by the faculty was unveiled by Bishop Restarick who gave an interesting sketch of the early life of Washington the hardships which he voluntarily suffered as a young surveyor and the value of these hardships in preparing him for his later work.

A unique feature of the program was an account of the burial of Washington, this account being read by Hiroshi Mitsuda from a newspaper of that period dated January 4, 1800. This newspaper, is the Ulster County Gazette, Vol. II, No. 88, published at Kingston, New York, by Samuel Freer and Son. The copy of this newspaper is owned by Miss Mayme Nelson of Honolulu.



#### MOVING PICTURES

There is much written and spoken about the evil influence of many of the moving pictures shown all over the United States. If it were not profitable to produce films portraying crime, low life including pernicious sex pictures, the companies would not produce them. If those who object to seeing vulgar pictures would refrain from going to theaters then better ones would be produced. The writer has long since stopped going to the movies for the reason that when he did go he was disgusted with much that was shown. As long as good people will go to see vile pictures and let their children go, objectionable ones will be shown. We know many people who have stopped going to the movies altogether because they object to offensive pictures. If those who talk and write against moving pictures would stop patronizing places where they are shown we might hope for improvement.

The New York Churchman has led a fight against Hays who is supposed to act as censor and to reject those which are vile and it is astonishing that a man who is a member of a Christian church should pass many that are shown. Eugene Banks, who is an able critic of all things theatrical, recently wrote of a picture shown here that it ought never to have been made, and if made, it should not be shown. And yet crowds of boys and girls saw it and had their minds polluted

by the portrayal of lust and illicit so-called love. They were led to think that what they saw was a picture of real life which they should imitate. Pictures of gangsters and their crimes are seen by crowds of young boys who are led to believe that what they see is something to imitate. We can not see how Christian men and women can patronize theaters where such pictures are shown, but they do patronize them and thus encourage their production.

Later, the writer sent the criticism by Mr. Banks and an article commenting on it in the Advertiser to the New York Churchman with a brief explanatory letter. The Churchman made a feature of the whole, printing it in a prominent place as it supported the position which the paper had taken.



#### THINK THIS OVER

Jesus had a great deal to say about the relative importance of spiritual values and values in terms of dollars and cents. How many of us are thinking along this line during these days of universal depression? One of our subscribers has kindly forwarded to the editor the following suggestive quotation from a recent magazine article by the Rev. Roy L. Smith of Minneapolis. We believe that our readers will find the passage worthy of careful consideration:

"We have passed through a panic, suffered from a crash on the stock market, and *I am still rich*. It may be true that I have much less to live on than I had a year ago, but it is certainly true that I have just as much as ever to live for. The real values of life are unshaken and solid. . . . The last six months have been for many men a thrilling spiritual adventure through which they have discovered their real wealth. Bereft of dividends and profits they are discovering the sustaining powers of a strong religious faith, the abiding values of courage, heroism, honor, charity, and trustworthiness."

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New Sunday Schools

In January two new Sunday schools in Honolulu were opened, both in public school buildings, which the educational authorities have gladly loaned us. One of these under the direction of the priest of Holy Trinity Japanese Church and is being held on Sunday afternoons in the Kalihi-waena School. The other, sponsored by the Young People's Service League, is in the Moanalua School house. Mr. Robert E. Merry is superintendent, and is assisted by half a dozen well-qualified voluntary teachers.

What to Do with "DEPRESSION"  
Mr. H. V. von Holt says "Get rid of the 'de', cut out the 'I', and we have 'PRESS ON'."

The Japanese Mission on Molokai  
The Bishop has received a petition signed by seven leading Japanese at Maunaloa, Molokai, to be granted permission to organize the work there under the title of St. Paul's Church. With the petition, came the first contribution to a church building fund.

Another Postulant for Holy Orders  
On February 8th, the Bishop admitted Captain George A. Benson of the Church Army, Paauilo, as a Postulant for Holy Orders in this Missionary District.

Developments in East Kauai  
The day after Convocation closed, a gift of \$2,000.00 was received to start an endowment fund for All Saints' Church, Kapaa, Kauai. This generous gift followed closely upon the announcement that the congregation at Kapaa during 1931 had completed the last payments on the large and commodious buildings of the parish.  
The Rev. Henry A. Willey has some interesting facts in regard to opening a mission at Kilauea which he will share with our readers before long.

An Altar Wanted for Molokai  
Holy Cross Chapel, in the Nurses' Home of the Robert W. Shingle Junior

Memorial Hospital, is still unsupplied with an altar and altar furnishings. Canon Kieb is working on a design for the altar which will be simple and inexpensive. There is an opportunity here for anyone desiring to give an appropriate memorial.

The Church of the Holy Innocents,  
Lahaina, on Historic Ground  
Our present buildings at Lahaina, Maui, consisting of church, parish hall, and residence, are located on a historic spot. The site of the present church building was used in the days of Hawaiian royalty for a characteristic Hawaiian grass home, called Hale-Kumukalani, which means "House of Heavenly Origins." Kamehameha IV and Queen Emma, the devoted Churchwoman, lived there. On the beach where the rectory stands was another royal grass house, where Queen Liliuokalani lived as a girl. Much history of interest centers around these homes.

Confirmations during February  
February 14, Kula, Maui, St. John's.... 1  
February 21, St. Luke's, Honolulu..... 9  
Total.....10  
Of these persons, by racial descent, 1 is Chinese, 8 Korean, and 1 Hawaiian-Spanish.

Bishop Littell's Second Anniversary  
As we go to press the Bishop, is preparing to keep the second anniversary of his consecration, on February 27th. His plans for the day include a celebration of the Holy Communion in the Cathedral; Baptism of the Japanese Children; an hour's lecture, in the Mandarin Chinese Language at the University of Hawaii, and a meeting of the Social Science Association, to observe its Fiftieth Anniversary.

LAYING OF THE CORNER STONE  
OF THE MEMORIAL BUILDINGS  
OF ST. ANDREW'S CATHEDRAL  
At four o'clock on the afternoon of February 21, was laid the corner, or memorial stone of the new memorial buildings connected with St. Andrew's Cathedral. It was unfortunate that a

heavy rain prevented the attendance of many who would like to have been present. There were present representatives of the families some member of which is commemorated in some part, or unit, of the buildings, which consist of the chapel, hall, kindergarten, rooms for classes and the cloisters.

The order of service was distributed on mimeographed sheets of paper. It consisted of versicles, a psalm, lesson and prayers taken mostly from the Book of Offices set forth by the House of Bishops in 1916. The Dean and the Rev. O. M. Bailey conducted the service and at the proper time a metal box was inserted in the prepared space. It contained tributes to those in whose memory portions of the building are erected, together with a hymnal, Prayer Book, the Hawaiian Church Chronicle and other articles. Then the slab was put in place over the opening and after cement had been added to hold it, Miss Annie H. Parke tapped the stone three times with the handle of a trowel, and pronounced the sentence of dedication.

Miss Parke laid the stone of the chapel, at the west end wall of which the stone is placed, in memory of her departed relatives. She represented the other contributors to the buildings.

An awning provided shelter from the rain to those who gathered for the ceremony. The Bishop was unable to be present as he was conducting the burial services of Princess Kalaniana'ole, and in his absence the Dean offered prayers and pronounced the benediction.

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ACCOUNTS INVITED

### BURIAL OF MRS. J. F. WOODS, (PRINCESS KALANIANA'OLE)

The community was shocked to learn of the sudden death of Mrs. J. Frank Woods, who during the life of her first husband, Prince Kuhio, was known as Princess Kalaniana'ole, that being one of the names of her husband, whose full name was Jonah Kuhio Kalaniana'ole Piikoi. She was only 53 years old and had appeared in good health.

The Princess had said that in case of her death she desired a private funeral, and according to her wish it took place from her home on Pacific Heights. Agreeable to ancient custom relays of women kept watch over her body until the time of the service, which was conducted by Bishop Littell. Beside the Bishop stood Colonel Curtis P. Iaukea, a lay reader, who read the 37th Psalm in Hawaiian. Colonel Iaukea had taken part in many funerals of alii (chiefs) and now was assisting in the service read over a chiefess, the last of a long line of Maui alii.

Among the honorary pall-bearers were Governor Lawrence M. Judd and former Governor W. R. Farrington. Despite the rain there was a long procession of automobiles to the cemetery where she was laid by the side of her second husband, the late J. Frank Woods. Hymns from the hymnal had been sung at the house by a Hawaiian choir led by Mrs. Homer Hayes and Mrs. Bina Mossman and at the grave they sang Aloha Oe, and Hawaii Pono, the old Hawaiian national anthem of the days of the monarchy.

The Princess was a modest and lovable woman and is sincerely mourned by a host of friends. She was interested in charities especially the Kapiolani Maternity Home, which was founded especially for Hawaiian women.

About 1904, she and her husband, Prince Kuhio were confirmed at St. Andrew's Cathedral, and for many years, when she was in Honolulu, she accompanied Queen Liliuokalani to Church at the services of the Hawaiian Congregation which at that time were conducted in Hawaiian. The confirmation sentence was said by Bishop Restarick in that language. She was also a regular attendant at Iolani Guild, the Ahahui Iolani Ona Wahine o Hawaii, or Iolani Guild of Hawaiian Women, of which the Queen was President for many years. The Princess, when she was not in Washington, with her husband, who was Delegate to Congress from Hawaii, took an active part in the work of the Guild. After her marriage to J. Frank Woods, she lived most of the time on Hawaii, but after his death she made her home in Honolulu, and resumed her interest in the Hawaiian Congregation. Her fine presence, her genial spirit, and her helpfulness, will be greatly missed.

### WOMAN'S AUXILIARY

The February meeting of the Executive Committee of the Honolulu Branch of Woman's Auxiliary was held in Davies Memorial Hall on Thursday, February 11, preceded by Holy Communion in the Cathedral at 10 A. M. The Treasurer reported, to the great delight of all, that when all pledges made by Branches and individuals on Woman's Auxiliary Day are in, she will be able to pay in full our pledge to Bishop Burleson of \$3000.00, our share of the Advance Work Program of the General Church, two cars for the Church Army men will have been bought and delivered to them and the scholarships for Ernest at Iolani School and Helen Seu at the University of Hawaii will have been completed with the exception of about \$8.00.

The President read a letter from Bishop McKim in which he thanked the District Branch of the Woman's Auxiliary for the help extended his work in Japan at various times. He stated that as it had been at his request that we undertook our pledge of \$100.00 a year for the support of the leper work at Kusatsu, Japan, he would now withdraw his request. He feels our own Bishop, at present, needs the concentration of all our efforts in the support of the work in our own Missionary District. As it is customary to give a year's notice of the withdrawal of any annual pledge, this release will not take effect until 1933, and the Executive Committee suggests

that all Branches and individuals who give to this Fund, send their gift for 1932 to Mrs. H. McK. Harrison, Secretary for Oriental Work, 2581 Ala Ula Way, Honolulu.

### (Delayed Report)

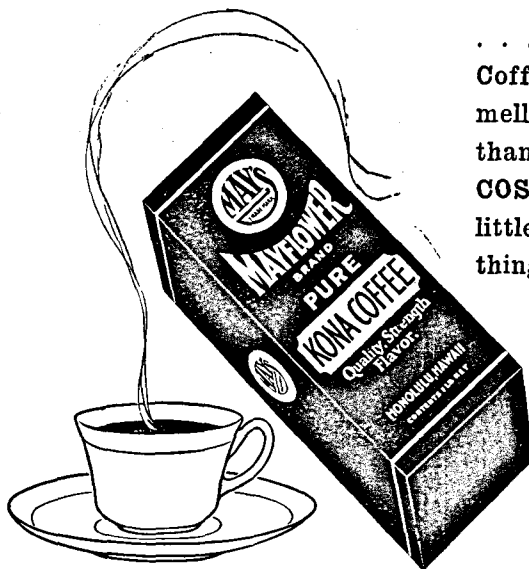
The thirtieth annual meeting of the Honolulu Branch of the Woman's Auxiliary began with an Educational Conference on Monday, February 1st in Davies' Memorial Hall, beginning at 10 A. M. This meeting was planned to bring back to the members of the Auxiliary some of the inspiration and enthusiasm derived from addresses given at the General Convention in Denver. Mrs. Judd and Mrs. Littell in their interesting talks succeeded in doing this to a remarkable degree.

On Tuesday, February 2, the Annual meeting opened with Holy Communion in the Cathedral at 9:30 A. M. followed by the assembling in the Parish Hall of 85 delegates from the various Branches. The morning session was taken up with routine business and greetings from the representatives of sister churches.

After luncheon, served in the Blue Room of the Young Hotel, at which 175 partook, there was a most interesting afternoon session, including addresses from various missionaries who had come to the islands since last Convocation, or had taken up new work. The talk of Captain Benson of the Church Army, called forth particularly hearty response.

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vice League for the year was outlined by Miss Betty Sauerman.

It was moved and carried that the Woman's Auxiliary undertake no new building project for 1932 but would adopt as its special work for the year, the raising of at least \$1500.00 for the Bishop's Purse and that we would stand behind the Bishop in the new work he has undertaken in the district.

The last year's pledge for Bishop Burleson's work having been practically completed from the proceeds of Mrs. Littell's lectures, we were able to consider with enthusiasm the needs brought forth by the various speakers.

Pledge cards were distributed and in a short time, the astonishing sum of over \$1500.00 was pledged by the various Branches and individuals.

Among the eleven objects subscribed to, were two second-hand automobiles which were secured for the Church Army men and the two scholarships.

The Bishop read the appointments of the same officers with the exception of Second Vice-President, Mrs. Minnie Churchill and Third Vice-President, Mrs. Roy R. Banks.

After the meeting adjourned, tea was served at the Bishop's House by the St. Andrew's Junior Branch of the Woman's Auxiliary.



### ADVANCE WORK PLEDGE TO BISHOP BURLESON COMPLETED

It is a great source of pleasure and thankfulness that the pledge of this Missionary District of \$3000.00 to the Advance Work Program of the General Church for 1928-1931, which was pledged to Bishop Burleson's work in South Dakota, has been completed. This has been made possible by the generous response to the delightful lectures given by Mrs. Littell on Christian Art of the Italian Renaissance and by further pledges made on Woman's Auxiliary Day during Convocation. As soon as these pledges have all been paid in, the money will be forwarded to Dr. Lewis B. Franklin, Treasurer of the National Council. Bishop Burleson, it will be remembered, is now Assistant to the Presiding Bishop and is in charge of the Departments of Domestic and Foreign Missions, Social Service and Religious Education, with headquarters at the Church Missions House, 281 Fourth Avenue, New York. In connection with his work in South Dakota the following facts will be in-

teresting.

During the fifteen years, 1916-1931, when Bishop Burleson was Bishop of South Dakota, eighty churches, chapels and other buildings were erected in that missionary district, fifty in the Indian field, thirty in the white field.

The number of white clergy increased from 17 to 26; the Indian clergy, from 26 to 36. Communicants in the white field, from 2759 to 4559; Indian communicants, 4952 to 5618. Besides a marked increase in contributions for local and special objects, contributions for the mission work of the general Church increased, in the white field, from \$2,476 to \$9,000; in the Indian field, from \$1,742 to \$3,000.

Figures, however, tell but a small part of the story. One recalls rather the remark of an Indian girl at a Y. W. C. A. conference some years ago who said, "When Bishop Burleson talks, it is as though he held the Indian's heart in his hand."



### REPORT OF THE CHURCH PERIODICAL CLUB FOR 1931

During 1931 we have subscribed to 65 magazines as against 58 in 1930, and about 17 are being passed on after they have been read.

About 1500 miscellaneous magazines and papers were distributed among hospitals, Seamen's Church Institute and our various Island Missions.

No doubt many of our people do pass on their magazines and books after reading but do not report them. If some woman in each parish might have this as her special care, those who believe in the work of the Church Periodical Club could report to her when sending their books, etc., and she keep the record and report yearly to the diocesan Director.

As the Church Periodical Club is, in Hawaii, a part of the Woman's Auxiliary, all parishes and missions give money each year through their parish treasurers, but the oversight of magazines, music, records and books, needs a parish officer to keep watch of what is being done in that line. It need not be an arduous task but just a feeling of loyalty to the organization that is responsible for that work in the diocese.

This year, 1931, 135 books have been distributed by St. Andrew's branch in various directions in addition to the 1500 magazines, etc.

Our financial report for 1931 falls

about \$100.00 short of that of 1930, but remembering the many and heavy calls on diocesan purses during the year, we accept that cheerfully, but, of course, cannot do as much in the way of book buying as we should like.

Balance on hand

January 1, 1931.....	\$ 96.73
Received during the year	
from parishes .....	47.45
Received during the year	
from individuals .....	174.00

\$318.18

Disbursements .....	245.65
---------------------	--------

Balance January 1, 1932.....\$ 72.53

Six dollars of this was sent to New York to be used for the book fund, but beyond that the money has gone into magazine subscriptions for our own schools, missions, clergy and workers, but some day we hope to do more outside.

We ask your interest and help in this part of the work for Christ's Kingdom.

Respectfully submitted,

Elizabeth T. Crehore,

Diocesan Director for Honolulu.

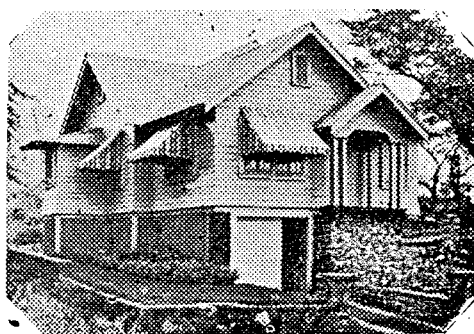


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## ANNUAL REPORT OF THE DISTRICT SECRETARY FOR THE UNITED THANK OFFERING

I have received a letter from Miss Grace Lindley, Executive Secretary of the Woman's Auxiliary, containing a copy of the resolution on the United Thank Offering passed at our Denver meeting in which she says:

"There are, I think, two thoughts in our hearts as far as the money part of our United Thank Offering is concerned. We wish it might have been larger and we are very thankful that it is as large as it was. We are right in believing, I am sure, that it was a greater gift than that of three years ago even if it was a lesser figure."

The following resolution was passed at the Denver meeting:

"Resolved: That the United Thank Offering of 1934 be given to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States of America to be used as follows:

Not over twenty percent to be appropriated for buildings to be erected in the mission field, to be selected by the Executive Board in consultation with the officers of the National Council, and

Ten percent of the Offering to be added to the permanent trust fund, the income for which is to be used for the retiring allowances for all women workers under the Missionary society, and

The balance of the offering, together with all interest earned thereon, to be used by the Missionary Society for the work of women in the missionary enterprises of the Church, including their training, equipping, sending and support, and for their care when sick or disabled, the appointment of said women having been approved by the Executive Board,

*Be it further resolved:* That all diocesan and district custodians of this consecrated money be urged to turn it over to the Treasurer of the National Council for safe keeping at least semi-annually,

*Be it further resolved:* That we recommend to the National Council that no money for building from the United Thank Offering shall be paid to the field until the plans have been approved by the National Council; also that if within three months of the following Triennial, the money for any project has not been called for and the project begun according to the accepted plan, the money shall

automatically revert to the National Council to be added to the amount to be appropriated for buildings from the next United Thank Offering, and we also

*Recommend:* That through the National Council a fixed retiring allowance for women workers be established as soon as possible.

Since our last annual meeting two new branches have been formed and 48 new blue boxes have been distributed. The different Branches have done well, as we sent to the Triennial in Denver, \$1,726.70. We are hoping to make a 10% gain by the next Triennial. The total sum presented in Denver last September was \$1,059,570.12. From this amount \$8,000.00 has been allotted to Iolani School, Honolulu, for a home for the Principal.

Those gifts on September 17 of money and lives were presented joyously and we turn now in the same joyous spirit to plan and work for our Gift of 1934.

Respectfully submitted,

Mrs. Homer Hayes,  
U. T. O. Secretary.



### ST. MARGARET'S HOUSE BERKELEY, CALIF.

The following is an extract from a letter received from Deaconess Anna G. Newell, Dean of St. Margaret's House, Berkeley, California:

"My dear Mrs. Thompson:

At last, after all this time, I can tell you just what we secured with your \$37.20 for the furnishing of the new St. Margaret's. I remember that yours was one of the first offerings to be received, but I have had to wait until the Committee could make its final report, to know just which piece of our furniture is your actual gift.

Your chair is a very lovely one, we think, upholstered in the same cretonne as our couch, a black linen with a large flower pattern in many lovely colors."

It will be remembered that some time ago an offering was taken at one of our diocesan meetings in order that the Honolulu Branch of the Woman's Auxiliary could have a share in the furnishing of St. Margaret's new home.

St. Margaret's House, located at 1820

Scenic Avenue, Berkeley, is a training and service center, conference and retreat center and student home for women of the Province of the Pacific. Since moving into her new location and with the enlarged staff, St. Margaret's has developed along lines of significance to the whole Province.



## THE CHURCH ARMY IN HAWAII

The two letters which follow are printed as they were written. In this way is shown the efforts of those whose language is not English to express their thoughts and feelings. It is remarkable that the two men who wrote the letters have done so well with a tongue foreign to them.

Paauilo, Hawaii,  
Jan. 26th. 32.

Dear Captain George A. Benson,

Upon observing and studying the close dwelling between you and we the Filipinos of Paauilo, I could not express the happy greetings of my heart to you. The close observance upon the characteristics you are showing us I could no longer give a word which is used to describe the good acts and customs.

The advancement of good dwelling between us Captain will surely give us, we the Filipinos a good progress and prosperity. Then in the meantime we the Filipinos of Paauilo as a whole will have a rapid progress and prosperity without delay.

Especially the every Sunday Service and Night School on every Thursdays you are rendering us. You are exposing the most of your efforts in teaching us. Then I hope you will not be exhausted in giving us your kindness.

At first Captain some of us were having an undeveloped mind, but now a days of mingling with you closely. I found out that some are now progressing. Well Captain, in congratulating to the good service you are giving us, in return "God" will bless you and give you a happy situation of life all the year through.

But there is one thing which reminds me the full love of your heart upon the Filipinos. One night on the 14th of the

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same month a party was given by you Captain. Then that was the time which gave a full description of your character. You are the only man who could do a manner of Godliness.

Hoping that the way of prosperity shall be ready for us to enter with your guidance.

Your friend,  
Simproso V. E. Benavides.  
Paauilo, Hawaii.

Paauilo, Hawaii, T. H.  
January 1932.

To the respective Captain George Benson  
Paauilo, Hawaii, T. H.

Sir,  
It gives me great pleasure to write you a short letter to let you know my sincere and great appreciation to the good treatment you are giving to the Filipinos in the camp.

Since your nine months stay at Paauilo I could say that mostly of the Filipinos are getting alright in view of the fact that you are trying to inculcate in their minds good advices regarding economic and religious. Every Filipino appreciate your visit every afternoon in the camp especially your good custom you are showing.

Many Filipinos are greatly interested in the services you are giving every Sunday in the Filipino Hall. I wish God will give you good health and long life so that you can help us in every line you could do.

Very respectfully,  
Signed. Felix de Guzman.



## CHURCH OF THE EPIPHANY HONOLULU

The Rev. Joseph Clarkson Mason was installed as priest in charge by Bishop Littell at the morning service on February 7th.

Bishop Littell preached a fine sermon on "Leaders", using as his text the incident of St. James and St. John coming to our Lord, pointing out the duties of the pastor as well as urging co-operation in lay leadership. The Bishop paid a tribute to the Rev. J. Lamb Doty who had carried on for three and a half years, and who now goes into other fields of labor which are dear to his heart.

An enthusiastic meeting as well as a happy dinner followed on Tuesday night, when the mission held its annual meeting

and election of officers. The Bishop presided in his usual vigorous manner. As a token of esteem the vestry presented to Mr. Doty a handsome brief case. The various reports of the organizations of the mission and the treasurer indicated a healthy state of affairs, with bright prospects for the future.

The services will be as before under Mr. Mason. The mid-week Lenten services on Wednesday evening have been well attended, as well as the Sunday services. The Church School which is growing rapidly now has an opening 15-minute service in the church, at which there are personal intercessions and a short instruction. The pupils then go to their classes in the guild hall.

On February 21st, in line with the bi-centennial celebration of George Washington's birthday was held a special service at which a sermon on "George Washington—Churchman" was preached by the pastor. There was a fine attendance. Mr. Mason says:

"A splendid spirit of enthusiasm was shown in the activity of the Woman's Auxiliary of the mission when they undertook the year's program of furnishing the Priest's house with the larger pieces of furniture. We are now very pleased to have all our equipment on one piece of property, and we hope that the members and friends of the mission will visit us often. Painters and carpenters have been busy making improvements and the grounds will slowly be worked over so as to make them a credit to our little gem of a church.

The mention of the grounds brings occasion for a mention of sorrow in our midst. As we go to press, news has come to us of the sudden death by accident of our faithful janitor and yardman, "Honki." Ever cheerful in his work, he endeared himself to all who knew him. Though not a Christian by profession, he worked hard and faithfully. Our prayers will ascend to God for his soul and for his wife and family of four children."

On the 23rd of March, Wednesday, in Holy Week the priest in charge will give an illustrated lecture in the Guild Hall on the Passion of our Lord. The usual Three-Hour Service will take place on Good Friday, the addresses by Mr. Mason.

Mr. and Mrs. Mason take this opportunity to thank the many people who have done so much to make their coming to the mission one of great happiness.

## HISTORICAL NOTES RELATING TO THE ANGLICAN CHURCH IN HAWAII, 1820-1860

1820, March 31. The first American missionaries arrived on the brig Thaddeus. Remembering the promise of Vancouver to send teachers to Hawaii, the chiefs would not allow them to land until John Young, an English Churchman, assured the chiefs that the Americans taught the same God of whom Vancouver had told them. As the chiefs still considered Hawaii was a protectorate of Great Britain, Young was told to write to England and ask if there was any objection to the American teachers remaining on Hawaii.

1824, November 27. Kamehameha II, his queen and suite, sailed for England, one avowed purpose being to remind King George of the promise of Vancouver.

1825, May 4. H. M. S. Blonde arrived with the bodies of the king and queen, who had died in England. On May 11, the bodies having been landed, Chaplain Bloxam of the Blonde read over them the burial service of the Church of England. They were interred in the palace grounds which is now marked by a mound, enclosed by a fence.

1825, May 15 and June 5. While the Blonde was in Honolulu harbor, James Macrae, an officer, wrote in his diary: "Church service as usual." These are the first recorded services of the Church of England held in Honolulu except occasions when the burial office and the marriage service were used.

1830. Letters were written from Honolulu to the Seamen's Friend Society, New York, asking that a chaplain be sent out. The Corresponding Secretary of the Society was then the Rev. Charles McIlvane, afterward Bishop of Ohio. Members of the Episcopal Church helped to support the Society, so that when the Rev. John Diel, a Congregational minister, was sent out in 1833, the Episcopal Church had its part in the maintenance of the work among sailors in Honolulu.

1840. Captain Wilkes, commanding the United States Exploring Expedition arrived. On the flagship was the Rev.

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J. L. Elliot, a priest of the American Episcopal Church, who held services regularly while Wilkes was in Hawaiian waters. In 1903 the writer met two sisters of Captain Wilkes in St. John's Church, Washington, D. C.

1840. The Rev. Mr. Diel having left, the American Consul, P. A. Brinsmade, acted as lay reader and regularly held services of the Episcopal Church at the Bethel until another Chaplain was sent. These were the first recorded services according to the use of the American Prayer Book in Honolulu.

1841. Forty families in Honolulu sent a petition to the Missionary Committee of the Episcopal Church in New York, asking that a clergyman be sent to Honolulu. They pledged half his salary and promised to provide a chapel and a residence. Nothing came of this.

1845. While the U. S. S. Brandywine was in port for ten weeks, at the invitation of the Rev. S. C. Damon, the Rev. George Jones, the Chaplain of the ship, held services using the American Prayer Book and preaching every Sunday evening at the Bethel.

1847. By order of King Kamehameha III, R. C. Wyllie notified all residents of Honolulu who desired to have a clergyman of the Episcopal Church stationed here to send their names to him. This was the first concerted effort to bring the Episcopal Church here. Substantial aid was promised but the movement failed.

1852. The Rev. Mr. Smeathman, a deacon of the Episcopal Church, held service for some months in the Mauna Kilika building. This stood on the site of the present American Factors buildings. The Argus reported: "The beautiful liturgy of the Episcopal Church was rendered more attractive by an efficient choir."

The late 1850s. R. C. Wyllie, at the request of Kamehameha, had a large correspondence with Bishop Kip of California asking him to send a clergyman to Honolulu, but he had none to spare.

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#### PERSONAL NOTES

It may not be generally known that the Judge Samuel Seabury who is so prominent in the exposure of the municipal corruption in New York City, is the great-great-grandson of Samuel Seabury, the first Bishop of the American Episcopal Church. Bishop Seabury was

consecrated Bishop of Connecticut on November 14, 1784, at Aberdeen, Scotland, by three Bishops of the Scotch Episcopal Church. The reason of his consecration being in Scotland was that there was at that time legal impediments which prevented the English Bishops from acting. The hindrance was removed, and, three years later, William White of Pennsylvania and Samuel Provost of New York were consecrated on February 4, 1787, by the Archbishop of Canterbury and three other English Bishops.

For 141 years there was always at least one Seabury, and much of the time there were two, in the ministry of this Church, for Bishop Seabury was the son of a priest who was ordained in 1730. Bishop Seabury's son Charles was the rector of the Church at Setauket, N. Y., whose son, Samuel, was the rector of a church in New York, whose son the Rev. Dr. William Seabury was a professor in the General Theological Seminary, and his son is the present Judge Seabury.

A letter from Mrs. Leopold Kroll contains a number of news items which will be of interest to many persons in Hawaii. The Rev. Leopold Kroll was a priest of this missionary District from 1908 to 1920 and from 1921 to 1928 the Rector of St. George's Church, Newburgh, N. Y. Since 1928, he has been Dean of Holy Trinity Cathedral, Haiti, which has 915 communicants.

Their son, the Rev. Leopold Kroll, Jr., is a member of the Order of the Holy Cross and is now in Africa working in the Missionary District of Liberia. Mrs. Kroll writes that he loves his work and though he has had a slight attack of fever he is now well. He is the Chaplain of the hospital at Cape Mount and acts as assistant to the doctor in charge. He says that they give a thousand injections a day for yaws and leprosy and other tropical diseases. They are so overwhelmed with operations that they must have another doctor. There are five Sisters of the Holy Name from England who work at the hospital and among the women and girls.

Another son, Fred, is now studying

medicine at the University of Virginia, and hopes to go to Africa as a medical missionary to work with his brother.

Dean Kroll had hoped that the Rev. F. A. Saylor would come to Haiti and work in the boys' school but he finds he cannot do so. Mr. Saylor was at Iolani School from 1909 to 1915 and for the past fifteen years has been principal of St. Andrew's Industrial School at Mayaguez, Porto Rico, where he has done excellent work.

Mrs. Kroll says they keep remarkably well and love Haiti more and more. Last year there were 10,000 communions made in the Cathedral. She adds: "I wish you could hear these people sing, they have not the full rich voices of the American negroes but they sing just as heartily. Every one sings with the choir, which is composed of 35 men and boys with faces of every shade from black to almost white. They certainly are a picture. They are all vested in purple cassocks and white surplices."

#### After Forty Years

On Saturday, February 12, Mrs. A. T. Short brought a Clergyman and his wife to call on Bishop and Mrs. Restarick. She said that the priest knew the Restaricks, and that he was the Rev. George B. Stone-Alcock. He explained that he had crossed the Atlantic with them in 1890, and that then his name was Stone but he had married Miss Alcock and that as she was the last of that name he took the name of Stone-Alcock.

Of course we recalled our very pleasant acquaintance formed on ship-board on our way from New York on a visit to England. We saw Mr. Stone—as he was then—again at Baltimore in 1892, when the General Convention was held in that city. Mr. Stone was then assistant at Mt. Calvary Church with charge of a large negro congregation at the Church of St. Mary the Virgin. We recalled that at his invitation we attended a supper in the parish hall of his Church and how interested we were in what we saw and heard.

From 1892 until 1932 we had not seen the priest and had never seen his wife. After leaving Baltimore he went to Italy where from 1904 until 1907 he

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was in charge of St. Mark's Church, Florence. In June, 1905, he married Miss Emily Ogden Alcock who was a native of Baltimore, but had lived in Italy from her girlhood.

Mr. and Mrs. Stone-Alcock know the Rev. J. R. Oliver very well. Dr. Oliver is the author of the book "Fear" and other works which have had a very large sale. Dr. Oliver is an assistant at Mt. Calvary Church, Baltimore. It is to be regretted that the Stone-Alcocks were unable to make a longer stay than a week in Honolulu, but they hope to return when they can make a longer visit. They live part of the time in the United States and part in Italy.

#### *Dr. James A. Morgan*

In the report of St. Mary's Children's Home as handed to the Editor, there was an omission which was corrected at the time it was read at the meeting, but not in the copy sent to the Chronicle. We are requested to add to the names of the doctors who have so kindly given their services to the children at St. Mary's Home that of Dr. James A. Morgan, who has rendered valued service whenever called upon.

#### *Death of Mrs. W. W. K. Hamilton*

In the account of the death of Mrs. Hamilton in the Chronicle last month, there were two omissions. Her maiden name was Lillian Eleanor Madison Bacon, the last name was not given in the paper. In mentioning Mrs. Hamilton's cousins the name of Mrs. Helen Short was not given with others. We are always glad to have correspondents point out any errors or omissions in items of news. Usually an omission of a name is due to incomplete information.



#### EDISON AND RELIGION

In the book "Thomas A. Edison," by Francis Trevelyan Miller, there is a chapter on Edison and Religion. In it there is given a part of a conversation between Edison and George Parsons Lathrop.

As Edison spoke of the thousand ways in which the atoms of hydrogen combine with other elements to form diverse substances he said:

"Do you mean to say that they do this without intelligence?"

"Where does this intelligence come from?" asked Lathrop.

"From some power greater than our-

selves", replied Edison.

"Do you believe in an intelligent Creator—a personal God?"

"Certainly! The existence of such a God can, to my mind, almost be proved by chemistry."

After attending President Harding's funeral in conversation with Harvey Firestone, Edison said "I believe in the teachings of our Lord and Master. There is a great directing Head of all things—a Supreme Being who looks after the destinies of the world."

The same statement exists in a letter written on the stationery of his laboratory at Orange.

Mr. Firestone made the statement that Edison said in conversation: "I am convinced that the body is made up of entities that are directed by a higher power."

Henry Ford bade good-by to his old friend, Edison, a few weeks before his death. Ford declared: "Mr. Edison believed in the Hereafter—He believed that individual life continues through the change we call death, that there was a central progressive core of life that went on and on. We talked of it many times together. Mr. Edison went away expecting light not darkness."

There is much else in the chapter on the same lines. At the close is a statement given to the press by Dr. Howe, Edison's personal physician. The Doctor said that, shortly before he died, Edison opened his eyes and gazing upward said: "It is very bright over there." The Doctor asked the question: "Had he caught a glimpse beyond the veil?"



#### ST. PETER, THE ROCK

By Bishop Wilson, of Eau Claire,  
in The Witness

A woman attending General Convention stopped me on the street in Denver to ask if I would write something in this column about the famous Petrine text in St. Matthew 16:18—"And I say also unto thee, that thou art Peter (petros), and upon this rock (petra) I will build my church." She said that Roman Catholics had told her the Greek word "petra" means rock, and that this text is irrefutable proof that St. Peter was the Prince of the Apostles and his successors, the popes, are by divine command the heads of the Church. (Note by Associate Editor, Petra means a rock and Petros a stone).

First of all, it must be recalled that just before these words were spoken our

Lord had put the question to His apostles—"whom do men say that I the Son of man am?" And St. Peter had answered "Thou art the Christ, the Son of the living God."

There is a good Roman Catholic answer to this question. When the Vatican Council, in 1870, was discussing the proposed dogma of Papal Infallibility, Archbishop Kenrick of St. Louis was outspoken in his opposition. He published his objections. He pointed out that everyone holding an ecclesiastical office in the Roman Church must subscribe to the Creed of Pope Pius IV. In that Creed it specifies that Holy Scripture is to be interpreted only according to the unanimous consent of the early Church Fathers. Then he showed that among these Fathers there are five different interpretations of this text. Out of some eighty-five of them, only seventeen teach that St. Peter himself is meant to be "the rock" upon which Christ was to build His Church, while forty-four of them teach that "the rock" means the faith expressed by St. Peter when he said—"Thou art the Christ." So the Archbishop concluded—"If we are bound to follow the greater number of Fathers in this matter, then we must hold for certain that the word 'petra' means, not Peter professing the Faith, but the faith professed by Peter." Also it is rather embarrassing to note that if our Lord really did call St. Peter "the rock" in verse 18, five verses later He called him Satan.

To claim such an interpretation of this text is in plain violation of the very Creed which Roman Catholic officials are bound to subscribe. And—even if the text could be so interpreted, it has nothing whatever to do with the later popes. There is no history to tell us that St. Peter was ever in Rome. It was not claimed until 173 A. D. Tradition says that he was first bishop of Antioch and later of Rome. If we concede that the tradition is reliable, then his successors in Antioch have a prior claim to any rights he may have had to pass on to them. In any case—how can they be passed on? One can convey only that which one possesses. Roman Catholic

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teaching says that these Petrine rights belong personally to the successors of St. Peter, not to the Church. But the Pope dies before a new pope can be elected. Therefore who remains, after the Pope's death, to hold and convey these rights?

All of this is more fully set forth in chapter IV of "The Divine Commission," a book published by the National Council and written by myself a couple of years ago at their request. As I get nothing myself out of the sale of the book, I can recommend it freely. It costs one dollar and can be had from The Book Store, 281 Fourth Ave., New York.

### TWO CATHOLIC CHURCHES SEEN

*Division Into Roman and Anglican Is Envisaged*

#### REUNION PLAN IS GIVEN

LONDON—Eventual division of the Catholic Church into two huge factions, Roman and Anglican, was envisaged today as representatives of the Anglican and eastern churches met at Lambeth Palace.

English Anglicans and representatives of the churches of Constantinople, Alexandria, Antioch, Jerusalem, Greece, Yugoslavia, Rumania and Poland will seek a means of uniting their two creeds.

It is understood that they will take as a basis for agreement the recent scheme of reunion decided upon by the Anglican and old Catholic churches.

#### *Ask Intercommunion*

This scheme entails unrestricted intercommunion and reunites the Church of England to the See of Utrecht, founded 13 centuries ago by an English missionary Bishop, and to the churches of Europe and America, which have rallied to it in a stand against the later claims of the Papacy.

If, as is expected, the old Catholic and eastern churches reach an agreement, then will the reunion of the Catholic Church, as distinct from the Roman Catholic Church, be complete. It will include Catholic churches in all parts of the world, except Rome.

The archbishop of Canterbury, head of the English Anglicans, is responsible for the whole scheme.

It was he who got the Lambeth conference of 1930 to call the conference of Anglicans and old Catholics which formulated a scheme of reunion at Bonn

last July. Today's conference is also the outcome of his personal efforts, when he visited the near east, during his convalescent cruise in J. P. Morgan's yacht last Easter.

#### *Details Are Given*

Details of the Anglican-old Catholic reunion scheme, on which the present conference will work, are:

1. Each communion recognizes the catholicity and independence of the other and maintains its own.

2. Each communion agrees to admit members of the other communion to participate in the sacraments.

3. Intercommunion does not require from either communion the acceptance of all doctrinal opinion, sacramental devotion or liturgical practice characteristic of the other, but implies that each believes the other to hold all the essentials of the Christian faith.

#### GENERAL CHURCH NEWS

A model of the Cathedral of St. John the Divine, as it will be when completed, has been placed in the north gallery of the Grand Central Terminal, New York. It is twelve and a half feet long, eight and a half feet high and seven feet wide across the transepts. It weighs one ton. Bishop Manning officiated at the unveiling of the model and Patrick E. Crowley, President of the New York Central Lines, and R. D. Starbuck, Vice-President were present. St. John's Cathedral will be the second in size among the great cathedrals of the world. St. Peter's, Rome, is 710 feet long and St. John's is 601. The nave width of St. John's between the clerestory walls is 96 feet, which is wider than St. Peter's where the width is 85 feet. During the past year nearly \$1,500,000 have been spent for construction. Practically all of this has been expended for labor which has helped the unemployed situation.

During the three years from the General Convention at Washington in 1928 and that at Denver this year, no less than nineteen of our Bishops have been called away from the Church Mil-

itant to the Church Expectant in Paradise. The list contains the names of men who were a power in the American Church. Every one of these were known to the writer, most of them for many years. More than twenty new Bishops were in Denver for their first convention as members of the House of Bishops, though most of them had been members of the House of Deputies at some time. Among the new Bishops was our own, and upon him and the other new men, will fall the burden of carrying on the work in which those who have passed on so valiantly engaged.

Since the General Convention the Diocese of Ohio has lost its Bishop who departed this life on October 24. The Rt. Rev. Theodore Irving Reese, D.D., was much younger than Bishop Boyd Vincent, the former bishop of Ohio, who was born in May, 1845, and was consecrated in January 1889. He resigned in 1929 after 40 years of active service. Bishop Reese was consecrated Coadjutor bishop in 1913 and on the resignation of Bishop Vincent, he became the diocesan of Ohio. During the whole of that time he has been a sick man but he was not relieved from his duties until May last when the Rt. Rev. H. W. Hobson was consecrated his coadjutor. In point of age he is the youngest Bishop as he is 40 years old this year.

Bishop Roots had just received photographs from the Chinese priest and catechist at Singti, a mission a hundred miles up the river from Hankow, showing St. John's Mission shattered beyond recognition by waves blown up after the flood had come. Thousands of homes were thus destroyed.

Deaconess Clark writes that St. Hilda's has reopened, entirely surrounded by water. There are 120 girls enrolled. Be-

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sides the great inconvenience, many extra health precautions are necessary.

Letters sent from Wuhu the first of October say that while the water was falling slowly, it was doubtful whether the winter wheat could be planted in time to be harvested in March. If not, there could be no harvest until July.

A native Indian clergyman in the diocese of Dornakal writes:

It is a living sermon to attend some of the village services and see the devotion and fervor of these simple Christians and their living faith. During a little touring that I have done I have come face to face with the miracle of conversion. One is apt to become sceptical about such a phenomenon but one has only to see the thing in its actuality to be a convert oneself.

With no aids to worship, little that is beautiful or stirring, these village congregations seem to "get there," and give themselves in a most wonderful way in praise and adoration.

We are trying to make the worship as beautiful as possible and their mud churches as suitable as we can. One of our women workers here is a clever decorator and she goes around decorating the churches, using bright colors and making beautiful altars out of the simplest materials. . . .

If one had the means one could do so much more, but at every stage one comes up against the stone wall of the Finance Committee. "No money" is the daily cry and it is most heart-breaking when there is so much to be done. . . .

One priest in the diocese is serving thirty-two congregations.

Twenty-six Indian children from the Onondaga Reservation attended the annual Girls' Friendly Society candidates meeting in the diocese of Central New York. These Indians are among the least known of all those among whom the Church is working.

Far back in the Liberian hinterland, the little hospital connected with the Holy Cross Mission had thirty thousand patients last year, and gave nearly three times that many individual treatments. The mission is not far from the borders of three other countries, from which natives come to the hospital.

Forty-four Oneida Indians in the diocese of Fond du Lac were in this year's

confirmation class. The Indian church, Holy Apostles, Oneida, Wis., where the Rev. L. H. Grant is priest-in charge, has the largest congregation in the diocese both in communicant strength and in attendance at services.

When the confirmation candidates are presented, each one has his baptismal sponsor standing at his side with a hand on his shoulder. The whole congregation stays after the service for a picnic dinner and the band plays.

Practically all the Oneidas are Episcopalians—about a thousand. There are also some 65 Methodists, 14 Lutherans, and two Roman Catholic families.

The late Rev. Frank W. Merrill who died while in charge of St. Elizabeth's Mission, Honolulu, was the missionary to the Oneida Indians from 1897 to 1906.

The most serious criticism which has been heard came from a lady who said she thought that at least during General Convention the Cathedral should have its services in English, even if it did ordinarily have them in Latin. It was hard to convince her that the beautiful cathedral into which she had strayed was not St. John's but the Cathedral of the Roman communion.

Dr. Hilary Clapp, an Igorot of Bontoc, known to numbers of Church people as one of the early products of the Philippine Islands mission, has been appointed representative in the Philippine legislature, the first Igorot so honored. The Philippine Herald describes him as the recognized and trusted leader and spokesman of 300,000 mountain people. He is also public health officer for Bontoc province and director of Bontoc Hospital. An excellent maiden speech to the legislature, printed on the front page of the Herald, pleads for good roads, village schools, and health education, that the mountain tribes may make their contribution to the progress of the country.

Bethany Home for Children, Glendale, Ohio, received a tribute from one of its small inmates the other day. A visitor said, "This is the very best home there could possibly be for little children." After a moment's thought, Rosemary said, "No, there are two better homes. Heaven is the first best, Paradise is second best, and then Bethany Home."

Glendale is where the mother house of the Sisterhood of the Transfiguration is situated, and Bethany Home is a work of that society. One valued sister there

is Sister Lydia Margaret who as pupil and later as teacher spent many years at St. Andrew's Priory where she was known as Margaret Jensen.

Episcopal Church hospitals in the United States render an annual free service worth over \$2,500,000. There are seventy-eight such hospitals, with eight thousand beds. Three-quarters of a million people are treated by these hospitals annually.

These figures, gathered by the National Council's Social Service Department, do not include St. Luke's Hospital, Manila, St. Luke's, Ponce, Porto Rico, Hudson Stuck Hospital, Fort Yukon, Alaska, the smaller medical work in Hawaii, and certain dispensary work in all these outlying parts of the United States, all of which would largely increase the totals.

Theodore Ho, a Chinese-Hawaiian artist now studying in New York City, a churchman, for many years a member of St. Elizabeth's Church, Honolulu, did some of the illustrations and helped in other ways with the January issue of the Girls' Friendly Record, a special Hawaiian number. (386 Fourth Ave., New York City.)

#### *Western World's Oldest Church Is In Bermuda*

The oldest church in the western hemisphere is St. Peter's Church in the ancient capital of the Bermudas, St. George's, one of the first towns to be established in the new world and today one of the quaintest. Founded in 1612, with a structure of native timber, and rebuilt in 1619, St. Peter's has seen almost three and a quarter centuries of continuous religious service, almost half a century more than any other church on this continent in use today.

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Meeting House in Boston, which was built in 1669. St. Luke's church in the Isle of Wight, Virginia, dating from 1632, has long been abandoned, and the First Church of Salem, Mass., constructed in the same year, was only recently restored for religious service.

This is the twentieth year since the consecration of Bishop V. S. Azariah, Bishop of Dornakal, first native Indian bishop in the Anglican Communion. He has a son at Cambridge University, studying for Holy Orders.

Bishop Davies of Western Massachusetts said in his address to his Diocese:

"I regret that we have to designate a non-clerical member of the church by the word layman, for it is a negative term. It speaks only of what he is not. I had rather emphasize his positive meaning, his membership in Christ, his covenant with God, his holy priesthood, his responsibility and opportunity. I dislike the suggestion of our canon that laymen are to be confined to temporalities, and spiritualities left solely to ordained clergy. This may be useful for the guidance of administration; but it is neither worthy nor essentially true."

Bishop Frank Norris, who is Presiding Bishop of the Synod of the Chinese Church, writes that confirmations were reaching a new record in his own diocese of North China. In addition to 21 foreigners, there had been 270 Chinese confirmed by the first of November, with a number more to follow in a country visitation he was then beginning.



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